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STUDENT'S PĀLI SERIES: PĀLI FIRST LESSONS. By *Rev. H. H. Tilbe, Ph. D.*,
Professor of Pāli in Rangoon Baptist College. Rangoon: American Baptist
Mission Press, 1902, 12mo., pp. x, 124.

This is the first Pāli Primer that has been published for Western students. We have had several Pāli grammars and even readers, such as the grammars of Clough, Minayeff, Kuhn and Müller, and the Readers of Elwell and Dines Anderson (though the last I have not yet seen); but for a genuine primer, where the beginner has everything explained step by step, the present little book is the first. It consists of six Jātakas (Nos. 151-156) with literal translations and vocabularies. Each reading lesson is accompanied by a table of every word and grammatical form, making a number of short vocabularies. At the end there is a general vocabulary of forty pages. Roots are given and prefixes pointed out. The book is much better printed than the author's *Pāli Buddhism*, and I can recommend it to every beginner in Pāli. It would have been a great boon to myself in 1895, when I first took up that language.

ALBERT J. EDMUNDS.

DIE TRANSCENDENTALE UND DIE PSYCHOLOGISCHE METHODE. Eine grundsätzliche
Erörterung zur philosophischen Methodik. Von *Dr. Max F. Scheler*. Leipzig:
Verlag der Dürr'schen Buchhandlung. 1900. Pages, 178. Price, 4
Marks.

Dr. Scheler has attempted in this volume an exhaustive discussion and exposition of what he regards as the philosophical method *par excellence*. He has endeavored to combine the transcendental method so called with the psychological method. The present situation is one that in the author's opinion imperatively demands a reconstruction of philosophical ways of procedure, and the question, as Dr. Scheler puts it, is not contained in Windelband's maxim that "To understand Kant is to transcend Kant," but rather "How shall Kant be transcended." That this has yet been done Dr. Scheler cannot bring himself to admit, even in the face of the many admirable contributions that have latterly been made to philosophy.

Under the influence of Professor Eucken, the philosophical method which Dr. Scheler has developed is termed the noölogical method. The following are some of the results: Apart from the principles of formal logic, there is no absolutely solid or self-evident datum from which philosophy in any of its forms may proceed. Neither the axioms of mathematics, nor theorems of physical science, nor "experience" in the transcendental sense, nor sensation, are entitled to lay claim to the dignity of such a datum. The transcendental method is quite inadequate for treating the problems of philosophy; so is the psychological method. The noölogical method is an attempt to combine the divergent methods of procedure of the transcendental philosophy and the transcendental psychology. Its fundamental concepts are: "World of work" (*Arbeitswelt*) and "form of spiritual life" (*Geistige Lebensform*). By "world of work" are understood the relations recognised as interconnecting the achievements of human civilisation; it is not in itself a self-

evident datum, but a "well-grounded phenomenon." Mind, and therefore also its constituent "intellect," is at the beginning of the quest for its contents a perfectly problematic conception. It is the x that renders the "world of work" possible. Inasmuch as the "world of work" is being continually enriched by the progress of human history, it is not possible to say precisely at any one point in history what the conception of mind is. A systematic deduction of *à priori* principles for "all possible experience" is impossible. The formal principles have too much contents to hold valid for all possible historical experience, and have too little contents to be vigorously applied in any actual historically-determined civilisation.

Such is the sum of Dr. Scheler's philosophy. It will be seen that it conforms in many respects to the spirit of our time, which is gradually drifting away from the anchorage of the formal philosophy of which Kant was the greatest exponent, and of that ideal of rigor which the stupendous development of the mathematical and physical sciences in the eighteenth and the first part of the nineteenth centuries had established as the goal of perfection which research in every department of human inquiry should strive to attain.

Dr. Scheler's work is not uninteresting reading, and his discussions of some of the present dilemmas in philosophy are not without value. μ.

THE UDANA, OR THE SOLEMN UTTERANCES OF THE BUDDHA. Translated from the Pāli by Major-General D. M. Strong, C. B. London: Luzac & Co. 1902. Pages, vii, 129. Price, 6 shillings net.

The *Udana* is a Buddhist book the significance of which has long been understood by Pāli scholars, and many important passages have been translated on various occasions by different scholars. Here we have for the first time an English translation which presents the whole of the book containing the solemn utterances of the Buddha. In a certain sense, the *Udana* ranks as high as the *Dhammapadam*, which contains the moral code of the Buddhists, the *Sutta Nipata*, poems of instruction, the *Dhammachakkapavattana Sutta*, the story of the *Foundation of the Kingdom of Righteousness*, and kindred canonical scriptures. It is more philosophical than other books, and discusses the principal doctrines, such as the nature of enlightenment, the non-existence of the ego, or the ātman, the existence of the eternal, the nature of being, etc., etc.

General Strong in his introduction touches upon the most essential points of Buddhism, selecting the following: First, the three characteristics which are that all constituents of being are (1) transitory, (2) that they are misery, and (3) that they are lacking in an ego. Secondly, the only ideal that in the opinion of the Buddhist is worth striving after is the perfect life, or saintship, and this ideal is to be reached by emancipation from desire. Thirdly, salvation does not come by belief, but by keeping the precepts, as is stated in the famous lines: "To commit no evil, to do good, to purify the heart, that is the teaching of the Perfect One."